

THE

# BURMA NEWS



RUTH RANNEY.

HARRIET PHINNEY

SEPTEMBER, 1938

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FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

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# THE BURMA NEWS

H. W. SMITH, *Editor.*

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## Christ and New Burma

### The Nature of Christ's Challenge to His Forces in Burma—Just Now

Jesus Christ, the embodiment of the kingdom of God, "said unto them: Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lu. 24:46-49).

The kingdom of God, the objective of Jesus' ministry, then and now, is none else than that a group of men and women, changed by the power of God, should love and serve and live, even as He did in His day. So that when the Risen Christ was about to step out from His earthly setting, having put away sin as man's barrier to God's presence, He committed the unfinished task of spreading the 'good news' of God's love in those few but most meaningful words in the upper room, "As the Father hath sent me, even so send I you."

While the unjustifiable and devastating warfare is being waged in Spain and China, not a little significant are the extensive manoeuvres of the so-called peace nations as they rehearse their potential killing powers

before their respective rulers and the terror-stricken world at large. But I would remind the followers of Christ in Burma that He, too, under the Dictatorship of His Holy Spirit, is summoning His forces to a further conquest of love against the forces of hate, ignorance and sin. Even now, His forces are in review before Him, while the strongholds of unbelief and evil are waging their warfare against the innocent and helpless all about. As He goes up and down this land what is the dependable strength of the more than two lakhs of Christians in Burma to-day? Gideon's nominal army was 32,000, while those that God could use were only 300, with which He put to flight the hordes of the Midianites. As the Commander-in-Chief of all the Christian forces of this land examines in detail each group of those who bear His name just how fit and strong are they to "endure hardness as good soldiers?" What must be done to improve the morale and increase the efficiency at this time of Burma's need?

*Points of Christ's Challenge to all of us*—(1) We who are following in the footsteps of Judson and U Naw, both of whom were facing death for their faith in Christ at every turn, are called upon to renew our personal loyalty to our personal Lord and

Master. (2) In those early days when indifference or opposition threatened the very success of their new endeavour, only the sincere love and fellowship of the missionaries and their new brothers and sisters in Christ for each other, kept them true to their Christ. Have we any other alternative? "*By this shall men know that ye are my disciples, if ye love one another.*" (3) Just as surely as the Kingdom of God in Burma is Christ's objective and ours, just so sure must "Evangelism, *i.e.* the spread of the Good News of God's love in Jesus Christ," be written high over, and in and through all phases of mission and church activity. Whether we graduate the once head-hunting Was as farmers, or honour graduates from the Burmans in Judson College shall not their remaining years of service be as enlightening and transforming as were those of Ko Tha Byu evangelizing the hills and valleys of Tenasserim, and the Delta region, until 1000 of his fellow Karens became comrades of the Cross, in his lifetime? (4) The intimation of what we have just said is that the evangelization of Burma must be accomplished by the body of Christ, His Church. The recorded growth of the Kingdom of God in the Roman Empire was through the faithfulness of Christ's followers, His Church; the present urge from America, with an ever-decreasing supply of new missionaries, is that the burden must now be taken by the churches of Burma; and lastly, the financial limitations of an empty Treasury at Home emphatically places the evangelization of Burma's millions upon the Christian Church of this land. (5) In an upper room in Jerusalem locked for fear of the Jews, the Risen Lord appeared to a group of His fearful disciples and said, "Peace be unto you: as the Father hath sent me, even so send I you. Receive ye the Holy Ghost." *A Spirit-filled church is Burma's only*

*hope.*" "By their fruits ye shall know them," Christ said. With the All-powerful God on our side, the handicap lies, undoubtedly, with us, His children. Like as 'no chain is stronger than its weakest link,' so the Christian forces of Burma are no stronger than the weakest church; and no church is stronger than its weakest member.

Many of our fellow-church members are like the emaciated forms of hospital patients long stricken by disease, yet somebody's loved one. If not responsible for this particular handicap, it is our duty as comrades in the Christian ranks to love and lift. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Or again, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." But if perchance, prayerful self-examination should reveal our own inconsistencies and unChristlikeness, through our knowledge "shall the weak brother perish, for whom Christ died" for when ye sin so against thy brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. 8: 11-12). Hence, so serious is the apathy of Christ's church to-day that as in Gethsemane of old, one may truly think of Christ at the right hand of the Father agonizing for His impotent church—still unfaithful to its divine commission to a sin-cursed world.

*The Remedy*—Some years ago in the Tavoy District an abandoned mine was re-opened on a small scale of operation; and to the amazement of the management, many of the necessary mining implements were found buried, still in good condition under the workings of former days. In like manner, an apathetic church has lost beneath the refuse of worldliness, doubts, and even ceremonial



observances three pieces of Christ's priceless equipment for individual growth and world conquest, *i.e.* the *Holy Spirit*, that which makes us Christlike Christians; *Prayer*, the habitual maintenance of an interior spiritual companionship; and intimate

use of God's word, "the Sword of the Spirit."

As "workmen that needeth not to be ashamed," let us press on until Burma becomes an illustrious province of the Kingdom of God.

M. L. Streeter.



### Covenant

*The following covenant entered into by the early missionaries of the Serampore Mission is given in S. Pearce Carey's life of William Carey. It was to be read thrice a year in each station.*

1. To set an infinite value on men's souls.
2. To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's (Burma's) prejudice against the gospel.
4. To watch for every chance of doing the people good.
5. To preach "Christ crucified" as the grand means of conversions.
6. To esteem and treat the Indians (Burmans) always as our equals.
7. To guard and build up "the hosts that may be gathered."
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation — since Indians (Burmans) only can win India (Burma) for Christ.
9. To labour unceasingly in Biblical translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the Cause, not counting even the clothes we wear our own.



### The Great Prayer Hindrance

"Satan sentinels the gateway of prayer.

Andrew Bonar has left it on record that he never entered a season of pure prayer without a fierce battle at the threshold.

Satan does not openly attack, he diverts.

Activities are multiplied that meditation may be ousted.

Organizations are increased that prayer may have no chance.

The one concern of Satan is to keep Christians from prayer.

Satan fears nothing from prayerless studies, prayerless work, prayerless religion.

Satan laughs at our toil, mocks at our wisdom,

BUT

TREMbles WHEN WE PRAY

THEREFORE

LET US PRAY."

*The above was printed on cards and distributed at the Maine State Convention in 1934. As we find work piling up, with ever-increasing demands on our time and strength, there is food for thought in these warnings.*

Mary Streeter, Tavoy.

## Miss Harriet Phinney, 1861—1938

Harriet Phinney was born in Gerard, Pa., 18th April, 1861. The family later moving to Rochester, N. Y., she was baptized by Dr. Henry L. Morehouse on the 22nd February, 1874, joining the East Ave. Bapt. Church of Rochester. She was appointed a missionary of the W. A. B. F. M. S. in September, 1885, and sailed in November, arriving in Rangoon, January, 26th 1886. Her brother Frank D. Phinney, had already been Superintendent of the Mission Press for several years and for the first few months she lived with him at Kemmendine with Dr. Maria Douglas. Later she was appointed to work with Mr. and Mrs. Hascall at Henzada going with them to open a new Station at Sagaing, May, 1887, where she remained a little over a year.

By this time Miss Phinney had acquired such an accurate knowledge of the Burmese language that it became necessary to call her to Rangoon to undertake proof reading for the new edition of the Burmese Bible, a task in which Dr. Eveleth was employed and had to lay down on account of ill health obliging his return to America. In the News of September, 1888, we find this chronicled:—

"At a meeting of all the Rangoon missionaries September 3, called to consider this matter, after considerable discussion it was resolved that we approve of Mr. Eveleth's plan for his Bible work, that Dr. Jameson be asked to come to Rangoon for three months to take charge of this work and that Miss Phinney be asked to assist him and to take charge of the work at the end of that time."

In the December NEWS of the same year Miss Phinney announced that she had been appointed to edit the BURMAN MESSENGER and called for items of interest. She continued this during a period of some twenty-five years.

Miss Phinney's first furlough ran from March '91, to December '92, and during it she and Miss Ranney together interested two ladies of some means in the need for a Bible School for Women in Burma and the two ladies undertaking the support of these two missionaries, they were set for the work. Returning to Burma thus designated they opened the Burmese Women's Bible School in Rangoon, May 1893, in which work they continued until retirement in 1929.

After the second furlough 1902-03 the Bible School was removed to Insein on the invitation of Burman Christians who gave the land on which the necessary buildings were erected.

Miss Phinney's accurate knowledge of Burmese made her always a valuable proof reader and in addition to her other work she did a great deal of it, including that for the 1930 edition of Judson's Bible as well as a large part of the Burmese Concordance.

At her brother's request she wrote "Beautiful Burma," a hymn composed specially for the Judson Centennial of 1913 and also composed forty other hymns and songs which Miss Ranney had published under the title of "Hymns of the Heavenly Way" and which is used in Women's Societies. Many fine translations of old hymns in the Burmese Hymn Book much valued by the Burmans, are the product of her pen.

Miss Phinney wrote the Burmese Notes on the International S. S. Lessons, beginning in 1893 and continuing to the date of her decease. If my information is accurate the S. S. paper for this month is the last of her work. She served on the Burman M. S. S. Committee for more years than I can name and on the Committee for Language Examination most of her missionary life. In her death on the 28th August the mission has lost a talented member. Few know how much of the artist was in her make up, but visitors



to their Kalaw home must have seen a good deal of beautiful hand-painted china, pictures and knickknacks that were the product of her paint brush.

My personal acquaintance with Miss Phinney dates back to 1886 when I was sent to Rangoon for dentistry and stayed with Mrs. Eveleth at the old Mission House on the present site of the A. B. M. Press where Miss Phinney called to visit. I remember her saying that she was thirteen years old when I was born. In later years our paths seldom crossed and I felt that I did not really know her till the two ladies began coming to Taunggyi to spend the months of the Rainy Season beginning with 1934, though our friendship grew rapidly when they retired to Kalaw and visiting there, we had many a happy meal at their house. The chords grew tighter when after Miss Ranney's death, we exchanged meals and I had my dinner and, taking my work with me, spent my evenings with her while she came up and ate breakfasts with me, staying as long afterwards as it pleased her to do. I count it to have been a privilege that it fell to me to watch beside her during her last night on earth and to close her eyes on this world at early dawn on Sunday morning, and I am left with a deep sense of grief and personal loss that I had not known existed.

Others will write of her last illness and of the fitting services that marked her funeral in which the Burmese Christians showed their appreciation of her life.

Elizabeth M. Heptonstall.



Miss Phinney passed gently from this world to the next on August 28, at half past four o'clock in the morning, after more than two and a half months of suffering from a very painful disease called "Shingles." Her bodily resistance was not equal to overcoming the condition.

The whole atmosphere of the funeral was uplifting as it was conducted in both Burmese and English and brought before us the outstanding features of her service in Burma, and our Church was well filled with those who wished to honor her memory. The women of the church supplied beautiful floral tributes and the choir sang tenderly, "Lead Me Gently Home." The weather conditions were so similar to those on the day of Miss Ranney's funeral that we followed the plan she approved then, and had the interment at the cemetery early next morning when the day was bright and a group of her closest friends met for the simple burial service led by Mr. Varney of Kalaw, whom she had asked to officiate, while she was in Kalaw during the hot season.

During the latter years of Miss Phinney's life, we of Taunggyi have had many opportunities to know her and her devoted colleague intimately. One year, when they were my next door neighbors, Miss Ranney was spiritually depressed because of physical weakness and could hardly believe, some days, she was worthy to inherit the great promises of Christ Jesus. One morning, when I made my first call earlier than usual, Miss Ranney said, "I'm so glad that you've come early, for I am faint hearted to-day. Hattie is so sure of every promise in Scripture, *always so sure* that she finds it difficult to be patient with me, when I am not equally sure. Do talk the matter over with me and help me to get back my confidence." That illustrates Miss Phinney's attitude of absolute dependence upon God's Word and of course Miss Ranney was just as firm in her faith, when she was her real self. I thought when that grand old hymn, "How Firm a Foundation" was sung so heartily by a large congregation, at her funeral, how fittingly it expressed her confidence in God's Word.

Both Miss Phinney and Miss Ranney for years entertained the lively

hope that like Simeon of old they might live to see the living presence of the Lord Christ on earth and follow Him into the next life, without physical death. But neither expressed any bitterness of spirit because that desire was not granted.

Miss Phinney's habit of Bible study was a strong one. During her illness, she often had her Bible and devotional books placed on her tray table, and putting on her glasses, would try to read. When she found she could not, one of us would read aloud to her and help her to grasp a thought to comfort her in her need of help to bear her affliction. What a blessing it would be if all who fear to trust God's promises lest they merely become "wishful thinking" would take to heart Christ's assurances as Miss Phinney did! This wishful thinking has led to the doing of the greatest things in this world, co-operating with God, in faith.

With all her sturdy faith in God's love, the latter months of her life were *lonely* ones without her life companion, who knew so well how to adapt herself to Miss Phinneys deafness and found such loving ways to bring outside conversation and mutual friends into her daily life. Her literary work on the S. S. lessons in Burmese she felt was the *one* thing left for her to do, and she often said, "I can't make that fill the day."

She greatly enjoyed writing the hymn book in Burmese, each hymn being based on some Scripture text and this will be a lasting memorial — an extra effort to use helpfully her knowledge of Scripture and the Burmese language. Hers was a helpful, capable service given to the Burma Mission and we can rejoice in its influence for good in all its out reachings through teaching in the Bible Schools and through religious literature and other avenues that reached the lives of the people of Burma.

Cora M. Henderson.

Recently I have been reading a most interesting book. It is the history of our Burman Woman's Bible School from the time when it was only an idea in the minds of Miss Ranney and Miss Phinney, through the days of its beginning, and through the thirty-six years of which they wrote such careful reports, until the time of their retirement in 1929. So Miss Phinney has been much in my mind of late.

On Monday, August 29, we received a telegram telling of her home-going and bringing a request from the Burman Women of Taunggyi that we close the school for one day. We closed school on the next day, and held a memorial service here at one o'clock. We invited as many of the former pupils of the school as we could reach, and there were perhaps twenty who joined with us in the meeting. Daw Oh Za, Daw Hnin Ein, and Daw Bwint each spoke briefly of the inspiration she had received from Miss Ranney and Miss Phinney in her Bible School days.

It is difficult still to speak of one of these ladies without mentioning the other also. They contributed much to the spreading of the Gospel in Burma, both in direct evangelistic effort, and in literary work. But the Bible School is their monument. As long as the Bible School lasts, they will be remembered in Burma. And they will continue to inspire both the Burman women, and the superintendents of the school.

The school had its ups and downs as all institutions have. But many times through their yearly reports I read, "This has been the best year yet." I feel sure that they are now saying, "This is the best year yet."

Beatrice A. Pond.



When I said, "goodbye" to Miss Phinney on the 16th of May at the close of the allotted vacation in her home, she said: "It's no good asking



you to come back again next year, as you will be going to America." She had seemed so well physically all of the five weeks that it seemed she might live for a number of years yet. But God in His mercy spared her the burden of extra years and took her unto Himself where there is fullness of joy. While she dwelt much on her irreparable loss and grieved unceasingly, yet she did tell me many interesting incidents of her early life, of her mother and her home and the church to which she belonged. She read me portions of letters received from friends and her brother Herman, mentioned her widowed niece who wanted to put her son in the Stony Brook School. There was a clipping from a Rochester paper with a write-up and picture of her brother at the time of his retirement from the University Library. He was eighty-two on his last birthday and wrote his sister every two weeks.

She showed me also a portfolio of her sketches, some copies and some originals, all of which looked wonderfully fine to me. She said she had never shown them to any one in Burma and didn't know why she was bringing them out now. All this work as well as her China painting was done before she came to Burma as a missionary. When I expressed amazed regret at her having dropped all this she said that such things could easily become a snare and distract one from the main issue. When she made her decision to serve the Lord in the foreign field she resolved to give the task in hand her undivided attention. This was characteristic of Miss Phinney — what her hand found to do in mission service she did with her might, whole-heartedly, thoroughly, devotedly.

It is well known that the example set by Miss Ranney and Miss Phinney inspired many of the women who studied in the Bible school to a like devoted service. Conspicuous among their disciples were Daw Kyaw and

Daw Bwint who on their graduation resolved to work and live together, serving the Lord till death. The first to go was Daw Kyaw a year ago; Miss Ranney followed a few months later, and now Miss Phinney has crossed over, leaving only Daw Bwint to carry on. A beautiful memorial service was held in the Bible School on Tuesday afternoon, at which a number of the older graduates spoke, giving glowing tributes to both Mama Ranney and Mama Phinney. "Their works do follow them."

Mrs. H. K. Smith.



### Daily Vacation Bible Schools

At the annual meeting of the Burma S. S. Union in July, 1938, my resignation as Director of the D. V. B. Ss. was accepted and Miss B. Pond was appointed in my place. Everything has been turned over to her now, so please direct any enquiries re the work or worker to Miss Pond.

Printed reports will be in your hands by conference time telling of a successful year with an increase of twenty schools over last year. This work is a joy, twice blessed — since those who work testify of abundant blessing bestowed on them, and those who receive likewise. May the movement grow from strength to strength and may it deepen as well as broaden.

Hulda K. Smith.



### Marriage

You will be interested to know that Lora Cummings was married to Mr. Hugh Ross Newcomb, on Saturday the sixteenth of July, 1938, Kennebunkport, Maine. Mrs. Newcomb is the daughter of Dr. & Mrs. John E. Cummings, retired Burma missionaries, and sister of Roger and Will, Burma missionaries.

Mr. & Mrs. Newcomb will be At Home after the fifteenth of September, Oregon State College, Corvallis, Oregon.



### Arrived

By S. S. Talma from Hongkong, August 13th, Miss L. P. Bonney.

### From the Wastebasket

The great silence is being broken. This is my first effort for the News since we came back from America. The old nose has been to the grindstone. It is wonderful to discover how many patients one can squeeze into wards meant for 75 to 80 people. We had well over a hundred in them for months and are not often much short of a hundred even in the Rains when people don't have time to be ill and admit it. It is still more extraordinary to find that beds meant for one will often accommodate two. There are several like that to-day. But it is especially encouraging to find that nurses who are supposed to go off duty at five will without instruction remain from one to three hours overtime in order to have the too numerous patients properly cared for before thinking of their own comforts. Few of them ever take their full two hours off-duty rest during the day. If they did the patients would not be attended to.

Since the first of January we have had 371 operations of the type the Government calls "major." In fact the prodigious increase in our patients this year has been in surgical cases. The medical cases run only moderately more than usual. In medical mission work, as in any other, one works for years trying to accomplish some major aim and is disappointed and discouraged at lack of response when in the most unexpected manner there is a sudden achievement of one's plans. This has happened with regard to women patients. For sixteen years we have been urging women to consider themselves worthy of treatment and cure for gynecological complaints. Since December the women have been coming in droves. The woman's ward is the most persistently overcrowded of all and frequently the semi-private section of the men's side of the house is exclusively occupied by women, and half the children's

ward has been given to midwifery cases. There is no sudden increase in the number of venereal disease cases in the Northern Shan States, but for some reason there has also been a break here and they come in groups of three to six for treatment. They crowd out the legitimate patients. We have an average of fifteen venereal cases in the hospital continually.

This brings us to the nurses. Aside from teaching, a bit of operating and a lot of piddling with desk work all the work of the hospital, practically, is done by nurses. We graduated six this year and had applications for many, many more. So we took in a whopper of a class this year and couldn't find any place for them to sleep. They overflowed into all the cottages we plan to keep free for Sawbwa patients and their retinues. The Sawbwas began to growl. To make everything much worse China built their military road from Yunnanfu so that the chief and shortest branch runs right along the front of the hospital compound. Since without the road we were already overcrowded with patients continually on the floor we knew something drastic must be done to accommodate the extras the new road will bring next year. So now we are busily hauling stone for a magnificent new nurses' home. When the nurses transfer into it we will have the old hospital for venereal and other contagious cases to the tune of thirty beds and the Sawbwas will have no cause for further growling.

Our outstation work has been keeping pace with the central hospital and dispensary developments. In the Trans-Salween Kokang hospital we now have three nurses who were trained here instead of one doctor. A Karen pastor and his wife live with them and do missionary work for the in and out patients. In Mong Paw our first graduate is doing more work year by year and the reports of Government officers on her and her work



come yearly more glowing. Her hospital is also crowded with in-patients and at the insistence of the government the Myosas are joining in putting up a new hospital building this coming cold season. In Selan and Muse, the other Myosaships of our valley, pupil nurses continue to have training in travelling dispensary work among the Shan villages and are for those of other races who come to bazaar for treatment. Pupil nurses receive special training in pre-partum and post-partum care of obstetrical cases of this hospital going from house to house in Namkham and the surrounding villages of this end of the valley. They do full time duty on monthly rotation.

With the hearty co-operation of the government we have this year opened three travelling dispensaries for the Kachins, two in Hsenwi State and one in Momeik State. The first of these takes in an area about twenty miles in diameter beginning at the tops of the mountains behind the hospital and running through Kachin territory to the east. The second is in a much neglected section at Mong Tsi, a five days journey to the east and the third, in Momeik, begins with the mountains above the Shweli Suspension bridge and runs southeast. In Nammo district we have a smaller stationary dispensary also run by a nurse. But in a way, the most astonishing call for help came from the second state in China to the north-east. The China Inland Mission had already secured one of our nurses to serve at their station on the mountain tops in primarily Chinese country when the Sawbwa begged us to send another to stay in the plains and serve primarily the Shans, and Chinese such as dare remain in the plains during the rainy season. Two of our nurses are serving there in monthly rotation, and the Sawbwa is building a hospital for in and out patients as soon as I approve plans and site. These outstation developments are

cared for by donations from the Government or the Sawbwes or the people themselves. It is the home base, its developments and new responsibilities which are the cause of the presently graying hair.

In connection with our medical work we have two evangelists co-operating, one in Namkham, one in Kokang. Their work is done with patients. In addition our Muse-Selan nurses co-operate with the local Shan evangelist who takes the opportunities offered by contacts made by nurses to get in some good evangelistic work. So many do not believe there is any evangelistic fruit to be found in medical mission work that perhaps a remark made by this evangelist may prove interesting. It was at the dedication service in Selan which Miss Anderson described in these pages two or three months ago. "People are always asking me," he said in his sermon, "how I obtain so many more conversions among Shans than other pastors. All I do is follow these nurses around on their visits. There is something about their gentleness and kindness that opens the hearts of the people so they believe me when I preach."

Gordon S. Seagrave.



### Riots and Reconstruction at Pinyinmana

Friends will want to know how the riots between Burmans and Indians have affected us here. It was a new experience at Pinyinmana when a riot started in the midst of a big bazaar day while thousands of villagers had come in to the central square of the town to buy and sell. The crowd surged down the main streets each person afraid he was going to be attacked by someone else. The Indian shops along the roads which did not close immediately were looted. The most violent encounters took place in the Zerbaddy Mohamedan north quar-

ter of the town over a week later and then spread to villages eight miles north where field huts were burned and two men were murdered who had connections with our marketing work. The animosity appears imported rather than inherent in and around the town and desire for loot also seems to have brought in some outsiders. The police were quick to meet the situation and by their vigilance prevented much which might have been worse.

Our egg marketing business has been somewhat disrupted by fear of traveling around from village to village under lawless conditions. Shops in town were also closed for many days. However we were glad to help send food to Judson College and others in difficulty in Rangoon from the shortage due to riots.

The last Sunday in August we attended the baptism of two Burman married couples near Lewé. They had been won by a former opium smuggler who is now a centre of light and helpfulness. We believe it took considerable faith to take this step at a time when conditions were disturbed. We are glad to have converts come in families as a Christian home is a natural centre around which to build a new changed life.

At Thitseinbin our agricultural students are finding a new village interested in rural reconstruction only a few miles from the school. They are making visits and putting on demonstrations of improved work. Setting out fruit trees and constructing latrines are things which some of our boys find they can do when they cannot talk. Others give personal testimonies.

In our home we have been reading the book "Oberlin, a Protestant Saint" by Marshall Dawson which tells of an inspiring piece of rural reconstruction work in Alsace Lorraine over a hundred years ago.

Brayton C. Case.

## Notice of Program

### Pyinmana Workers' Institute

September 20 — 30, 1938.

6:30 — 7:30 a.m.

Bible Study by Rev. Ray Spear and Dr. E. C. Conduct.

7:30 — 9:15 a.m.

Visiting agricultural and other projects.

9:15 — 10:15 a.m.

Rural Reconstruction Methods by experienced workers.

10:15 — 11:15 a.m.

Representatives of Government Departments tell of their contribution along special lines.

2:00 — 3:00 p.m.

Discussions on Christian Work in Villages led by visitors, telling of own experiences.

3:00 — 4:00 p.m.

Health and Home Improvement, led by Nurse Ma Hla Sein and Miss E. Master and other women.

4:00 — 5:00 p.m.

Agricultural Lectures on Poultry, Pigs, Cattle and Fruit Growing by J. M. Smith and B. C. Case.

Saturday and Sunday, September 24 and 25, will be special Christian Endeavor Rally days when Saya Ba Hmyin of the Burman Seminary, Saya Ba Tun of Toungoo and Saya Tun Myat of Pyinmana will lead. Reports on successful methods tried in different parts of Burma and a question box will be conducted. Members of C. E. Societies specially attending these two days will be given free board and lodging. The board and lodging for the eleven days will be Rs. 5.

B. C. Case.



## Proposed Amendments to Conference By Laws

In Conference By Laws, Rule IV., B., c. it is provided that Reference Committee appoint at its reorganization meeting representatives



on the Burma Christian Council. The B. C. C. has its annual meeting in July during the Wazo holidays. Our representatives, therefore, should be appointed at the last meeting of the Reference Committee previous to the meeting of the B. C. C. in July, in order that the Committees to be appointed by the B. C. C. may consist of those who will hold office throughout the year.

I therefore move that the By Laws of the Mission Conference be amended so that c. of Rule IV, B. be deleted; and that d., e., and f. be relettered c., d., and e. And that the following be added as section 2 of Rule IV. B:

"Reference Committee shall appoint five representatives on the Burma Christian Council including the Field Secretary, ex-officio, at the Reference Committee Meeting next preceeding the Annual Meeting of the B. C. C. in July each year."

Seconded by

Marian E. Shivers.

Inasmuch as Rule VI, section 8, item c. assigns to Reference Committee the responsibility of fixing the time and place for the meeting of Conference when these have not been provided for by the Conference, and Rule XIII, section 2, item a. assigns the same duty to the Committee of Arrangements, I move that the By Laws be amended so that Rule VI, 8, c. read, "Reference Committee shall decide the season and place of the meeting of Conference, etc." and so that Rule XIII, 2, a. read "It shall be the duty of this Committee to make all arrangements for the next annual meeting of the Conference including dates and programme, the season having been set by Conference or the Reference Committee."

Seconded by

J. R. Andrus.

(Rule I. A. 2.)

In their October 1937 meeting, Reference Committee voted (R37241) That we recommend to Conference

that the bye-law be changed so that in the election of the President and Vice-President of Conference, three names shall be printed on the election ballot, and the one receiving the highest number of votes shall be President, and the one receiving the next highest number of votes shall be Vice-President."

This will come before Conference for action this October 10-14.

F. G. Dickason,

*Conference Secretary.*



### Proposed Amendment to American School Constitution

The Reference Committee in March passed on to the American School Committee the request for admission to the school of a child not eligible under the present Constitution, and requested the School Committee to suggest an amendment to the School constitution. The American School Committee therefore will present to Conference the two following suggestions for amendment of the School Constitution.

#### I

That a new Article be inserted before the present Article 1, and that the present Articles be renumbered accordingly. The new Article to read:

"1. *Purpose of the School.*

This School, maintained by the American Baptist Foreign Mission Society, is intended primarily for the children of missionaries under appointment by that Society, to provide a congenial home in a suitable climate and to provide schooling according to American School standards, fitting pupils for further education in American Schools."

#### II

That the present Article 6 be revised to read:

"6. *Admission to the School.*

- a. Only children of American missionaries appointed by the American Baptist Foreign Mission Society shall regularly be admitted to the school.
- b. Children whose parents are appointed by other Mission bodies of America or Great Britain are received at the discretion of the School Committee.
- c. Under exceptional circumstances, and if space permits after giving preference to children eligible under Section 6, b., the School

Committee may, by unanimous vote, admit to the primary grades only, children of other than those eligible under the above Sections. Not more than four children, who have been admitted under this sub-section c. shall be enrolled in the School at any one time, and as hostel space is limited they shall be enrolled as day scholars only."

F. G. Dickason,  
*Conference Secretary.*



### Notice

If any missionary has a set of Newman's Church History which he or she would like to sell I should be obliged if you would communicate with me stating price. One of our teachers, Thra Raleigh, would like to get one.

W. E. Wiatt.



### Pyinmana-Extra

The Rural Workers Institute at the Pyinmana Agricultural School, September 20th to 30th is the Order of the day.

We are planting paddy (Rice) to beat the band, and that is literal too; for the women who come in to transplant the seedlings make a big thing of celebrating the fact that God is good, and the rice is being planted, and there is promise of a new crop, — and food. So they bring their instruments with them, in the early morning before daylight; native drums, bamboo clapper, brass cymbals, gongs; they leave them on the *kazins* (little field dykes), with their cheroots, and betel nut; then after a whole day of wading backwards in the water and mud, the backbreaking job of placing the seedlings in the mud, — each set by hand, (six good planters will finish an acre in a day); after a day of that, they play their band and dance and sing all the way back to the village. The more they are called to plant, the happier they are. So, we are planting paddy to "beat the band."

In a normal year we have about sixty acres to plant that way. That would take one woman 360 days to do it. We usually must get it all done between August 10th and September 4th. We are ten days late this year waiting for rain. There are about one third of the fields yet to do — September 3rd. We pray for rain, and if the latter rains are good we will get a fair crop anyhow.

The Smiths are still a derided household, and will be until September 20th when Miss Ryder is expected at Taunggyi to mother the young hopefuls of the mission while they are at school.

I thought those youngsters should have a bit of fatherly admonition, so I fell easily for Ed. Fletcher's enticing words and went with him up to Taunggyi to see what could be done.

We did a plenty. Kept the "kids" up till 9 o' clock; riled the management until they were ready to vote that fathers are a nuisance to any American School. We wrote long letters that were not heeded about some things we thought were needed. We came away in the early day; if they were sad or glad we couldn't say.

We have bought some bamboos and a load of lime; we're going to have a house — sometime!

We had some "riots" at Pyinmana and a few people in nearby villages didn't like to tell the story. All is quiet now, and there are a few extra police on duty.

Last Sunday witnessed a hopeful ingathering for the Lord at a nearby village; two couples of man and wife made a good testimony of their belief in Christ, and were baptized in the muddy little stream nearby. These may truly be called the fruit of a Co-operative, Rural Reconstruction, and Gospel testimony. They impressed me as being earnest "children." One man said that he had been under conviction that the Christian way was the right way, for five years. Now his wife believes with him, and "



"Christian home is born." Their oldest boy is in the Agricultural School. These "babes in Christ" will need our prayers.

We are feeling the loss in our Christian Community of Dr. Sein Maung, Asst. Civil Surgeon, and his good wife. They have been transferred to Rangoon. They are a living testimony of Christians who own their Lord and honor Him wherever they go. Though busy people they did not miss the prayer meetings.

Send now thy willing workers on to us and we will do them good. And again, "pray ye the Lord of the harvest, that He will send forth laborers into the Harvest." Joe Smith.

### Reports of Standing Committees of Conference

The Conference Secretary wishes to remind the chairmen of the various Standing Committees of Mission Conference that reports of their year's work will be expected at Conference. These reports should be prepared by the Property Committee, the Educational Committee, the various Press Manuscript Committees, the various Language Examination Committees, the Evangelism Committee, the Obituary Committee, the Publicity Committee, and the Reference Committee.

F. G. Dickason,  
*Conference Secretary.*

### BURMA MISSION DIRECTORY (Contd.)

#### BURMA MISSIONARIES RETIRED OR NOT ON ACTIVE SERVICE

Miss Kate Armstrong  
Miss Lucy Austin  
Mrs. Walter Bushell  
Miss Helen E. Bissell  
Rev. H. P. Cochrane, D.D.  
Mrs. J. H. Cope  
Mrs. L. W. Cronkhite  
Rev. & Mrs. J. E. Cummings, D.D.  
Rev. & Mrs. A. C. Darrow, D.D.  
Rev. & Mrs. H. E. Dudley  
Miss Bertha Davis  
Rev. Ernest Grigg  
Mrs. D. C. Gilmore  
Mrs. R. Halliday  
Mr. & Mrs. Sidney V. Hollingworth  
Rev. & Mrs. E. N. Harris  
Mrs. O. Hanson  
Mrs. E. W. Kelly  
Rev. & Mrs. J. McGuire, D.D.

#### BURMA MISSIONARIES RETIRED OR NOT ON ACTIVE SERVICE

Mrs. L. H. Mosier  
Mrs. C. A. Nichols  
Miss J. E. Parrott  
Miss M. B. Pound  
Miss Violetta Peterson  
Miss A. L. Prince  
Rev. & Mrs. J. C. Richardson, D.D.  
Rev. & Mrs. E. B. Roach, D.D.  
Rev. & Mrs. H. E. Safford  
Miss Anna H. Smith  
Rev. & Mrs. L. W. Spring  
Mr. & Mrs. J. L. Snyder  
Mrs. E. O. Stevens  
Mrs. F. P. Sutherland  
Mrs. H. H. Tilbe  
Miss Louise Tschirch  
Mrs. W. F. Thomas  
Miss Thora M. Thompson  
Mrs. E. Tribolet

#### BURMA MISSIONARIES RETIRED IN BURMA

Miss J. G. Craft, Maymyo  
Mrs. I. B. Elliott, Maymyo  
Mrs. Geo. J. Geis, Maymyo  
Rev. & Mrs. H. C. Gibbens, M.D.,  
Loilem  
Mrs. A. H. Henderson, Taunggyi  
Mrs. C. H. Heptonstall, Taunggyi  
Miss L. B. Hughes, Taunggyi  
Mrs. J. B. Johnson, Taunggyi  
Miss A. E. Long (Assam) Maymyo  
Miss S. T. Ragon, Taunggyi  
Mrs. A. E. Seagrave, Rangoon  
Rev. & Mrs. W. St. John, Ph. D.  
Maymyo

# JUDSON COLLEGE ENROLMENT — 1938-39

|                                          | RACE       |          |           |               |          |          | RELIGION   |           |           |           |          |            |            |          |  |
|------------------------------------------|------------|----------|-----------|---------------|----------|----------|------------|-----------|-----------|-----------|----------|------------|------------|----------|--|
|                                          | Burmese    | Karens   | Indians   | Anglo-Burmans | Chinese  | *Others  | Christians | Buddhists | Hindus    | Muslims   | Others   | Women      | Men        | Total    |  |
| 1st Year No.                             | 38         | 33       | 40        | 14            | ..       | 6        | 72         | 26        | 21        | 9         | 3        | 31         | 100        | 131      |  |
| % of class ..                            | 29         | 25.2     | 30.5      | 10.7          | ..       | 4.6      | 55         | 20        | 16        | 6.8       | 2.2      | 23.7       | 76.3       | ..       |  |
| 2nd Year No.                             | 45         | 44       | 26        | 10            | 6        | 6        | 83         | 28        | 19        | 5         | 2        | 45         | 92         | 137      |  |
| % of class ..                            | 32.8       | 32.1     | 19        | 7.3           | 4.4      | 4.4      | 60.6       | 20.4      | 14        | 3.6       | 1.4      | 32.8       | 67.2       | ..       |  |
| 3rd Year No.                             | 11         | 9        | 4         | 3             | ..       | 1        | 20         | 6         | 2         | ..        | ..       | 10         | 18         | 28       |  |
| % of class ..                            | 39.3       | 32.1     | 14.3      | 10.7          | ..       | 3.6      | 71.4       | 21.4      | 7.2       | ..        | ..       | 35.7       | 64.3       | ..       |  |
| 4th Year,<br>***Hons. and<br>***M.A. No. | 22<br>39.3 | 19<br>34 | 8<br>14.3 | 4<br>7.1      | 1<br>1.8 | 2<br>3.5 | 35<br>62.5 | 14<br>25  | 3<br>5.35 | 3<br>5.35 | 1<br>1.8 | 20<br>35.7 | 36<br>64.3 | 56<br>.. |  |
| Total<br>Number ..                       | 116        | 105      | 78        | 31            | 7        | 15       | 210        | 74        | 45        | 17        | 6        | 106        | 246        | 352      |  |
| % of total ..                            | 33         | 29.8     | 22.2      | 8.8           | 2        | 4.2      | 59.7       | 21        | 12.8      | 4.8       | 1.7      | 30.1       | 69.9       | ..       |  |

\*Includes — Chins 5      \*\*Honours candidates — 2nd Year 3

Kachins 3  
Mons 2  
Shans 4

— 3rd Year 5

Armenians 1  
\*\*\*M.A. candidates — .. 2